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Editorial Notes.

Did our Arya forefathers ever eat roast beef? This question addressed to the descendants of the Western Aryans serves only to provoke a smile and a raising of the eyebrows as if to say, 'Of course they did but why ask such a question? Have not all herdsmen and shepherds lived by consuming the milk and the flesh of their flocks?

How different the effect produced by this question when addressed to the descendants of the Aryans of India. The idea is rejected with feelings of horror and disgust? Such has been the influence of cow worship upon the Hindu mind.

But the sacred books, the Vedas, make continual reference to the ceremonies of the *gomeda* in which the cow was sacrificed.

The Taittiriya Brahmana of the Yajur Veda gives the following directions for the selection of the animal: "A thicklegged cow to Indra; a barren cow to Vishnu and Varuna; a black cow to Pushan; &c"

At the great sacrifice of *Panchasarediya* 17 young cows were immolated.

"In the Aśvalayana Sutra" says Dr. Mitra in his great work on Indo-Aryans vol I. p 363, "mention is made of several sacrifices of which the slaughter of cattle formed a part. One of

them, in the Grihya Sutra, is worthy of special notice. It is called *Sulagava*, or 'spitted cow' i.e. Roast Beef."

It has been claimed by modern Hindus that the cows were not killed or eaten, but that after the form of sacrifice, they were let go free. But this idea receives no confirmation from the Vedas, where minute directions are given for the cutting up and division of the bodies.

Dr. Rajendralala Mitra says, "That the animal slaughtered was intended for food, is evident from the directions given in the Aśvalayana Sutra to eat of the remains of the offering; but to remove all doubt on the subject I shall here quote a passage from the Taittiriya Brahmana in which the mode of cutting up the victim after immolation is described in detail; it is scarcely to be supposed that the animal would be so divided if there was no necessity for distribution."

The following extracts will illustrate this matter: "Separate its hide so that it may remain entire, cut open its breast * * * separate the forearms * * * divide the arms into spokes, separate successively in order the 26 ribs: "and so on. In the Gopatha Brahmana of the Atharva Veda we have the names of the individuals who are to receive shares of the meat; "The Prasata is to receive the two jaws along with the tongue; the Pratiharta, the neck and the hump; the Udgata, the eagle like wings; the Neshta, the right arm; the Sadasya the left arm; the householder, who ordains the sacri-

fice, the two right feet: his wife, the two left feet. &c"

The Institutes of Manu whilst condemning the wanton slaughter of animals nevertheless sanctions their slaughter and the eating of their flesh when offered in sacrifice.

The general principle is given that, "For the sustenance of the vital spirit, BRAHMA, created all this animal and vegetable system; and all, that is moveable or immovable, that Spirit devours."

The flesh eater who eats according to law commits no sin, "since both animals, who may be eaten, and those who eat them, were equally created by BRAHMA." Again, "the slaughter of beasts for sacrifice is no slaughterer." Again "On a solemn offering to a guest, at a sacrifice, and in holy rites to the manes or to the gods, but on those occasions only may cattle be slain: this law Manu enacted."

Once more we read: "Never let a priest eat the flesh of cattle unhallowed with Mantras, but let him eat it, observing the primeval rule, when it has been hallowed with those texts of the Veda."

Passages like these may be multiplied manifold but these are sufficient to show that at least in connection with a sacrificial offering cows and bulls as well as other animals were cooked and eaten.

The idea of atonement or propitiation by bloody sacrifice permeates the ancient writings of the Hindus. They all testify to the statement of scripture that "without the shedding of blood there is no remission."

MADE IN JAPAN

Current Thought & Incident.

THE SEQUEL TO GAMBLING.

By CHARLES COOK.

On Derby Day, Wednesday, May 30, 1868 (the year following that in which Hermit won the Derby), a paper called *The Tomahawk* brought out a cartoon called, "Home from the Derby." It represented a pair-horse carriage driven by the devil down a steep hill. In the carriage was a gentleman, with the coronet of a marquis on his head; in one hand he held a champagne glass, which was being filled by a skeleton sitting behind, which represented Death; with the other hand he was throwing away dolls marked Dignity, Honour, &c.; a fast woman and two low men (one of whom was picking his pocket) were also seated in the vehicle. The finger-post on the road contained the words—"TO HELL." Moral—*Home from the Derby!*

The following week another cartoon appeared, entitled "The Settling Day," and it represented the devil as a bookmaker reckoning up his gains. He appeared very well pleased with the result. Shortly afterwards a certain marquis died (the same whose face was seen in the above cartoon), having been previously ruined through betting.

Mr. Frith, the great painter, has preached a telling sermon in his series of pictures,

"THE ROAD TO RUIN."

The first scene is the room of an undergraduate at Oxford, where a number of young men are gambling at cards. One is blowing out the candles, for the dawn is breaking; empty bottles are on the floor (for gambling and drinking usually go together), and there is seen the bright open face of an Englishman, about twenty.

The second picture is the Lawn at Ascot, and here the same face is seen surrounded by the vultures of the race-course—the bookmakers, apparently well occupied in plucking their aristocratic victim.

The third canvas represents the town mansion of the same gentleman—presumably some years later—and the bailiffs are in possession of the house (to the surprise of the powdered footman and the astonished wife), which is about to be sold to pay his debts.

The fourth painting is a humble pension in a French town, where the landlady is presenting a long bill, which she requests may be paid at once. The poor ruined man has been trying to make a living by literature, and failed.

Lastly, we are back again in London. The scene in a black garret, the moon's rays are streaming into the miserable room, touching with their light the broken toys of children and some threadbare female apparel, but only a man is seen, and he is locking the door; on the table may be seen a pistol, a bullet, and some powder in a small piece of newspaper. Another moment and the suicide will have hurried himself into eternity. Truly it was "The Road to Ruin" of body and soul.

A tipster on one of the racecourses said in our hearing, "If you want to know the way to hell, keep on gambling, and you'll soon be there." The aim and end of gambling is to get money, and to get it without working for it, no matter at whose loss or dishonour. Let gamblers beware, there is a *finish* to their life's race. There are balances in which they have yet to be weighed, and there is a settling day in which "God will judge the world in righteousness by that Man whom He hath ordained."

There is a picture which represents Ambition. A young man is riding a swift and powerful steed. His mantle is flying behind him in the wind. His face is aglow with eager desire and anticipation. His eyes flash. He is consumed with eagerness as he seeks to grasp the prize. Before him rolls a ball of gold on a narrow way. It is this that the young man is pursuing. On either side of the narrow path is a precipice into which a stumble or a false step may plunge horse and rider. Beneath the feet of the flying steed lies the prostrate form of Virtue, over which the youth has ridden in his mad chase. Behind, his bony hand extended toward the rider, is the shadowy skeleton form of Death, coming in swift pursuit. The ball of Gold is the goal of ambition ahead; death in pursuit, virtue trampled underfoot, danger on either hand! Look at the picture! Such the tragedy of life to those whose object only is the getting of gold by gambling.

IS THE SCENE TOO TRAGIC?

Nothing that art could do, or words depict, can overstate the real tragedy of thousands of such men known to me in this world. Made for immortality, men live as though death ended all, and the grave's darkness were the close; but *Resurgam* is written over the remains of the gambler, as well as over the ashes of the saint. Let us, whose eyes are open to the wiles of the devil and the evils that assail men, seek, in season and out, to win them for God.

SHE STARVED TO DEATH.

A bit of biography, told by another is suggestive here: "Early, Carlyle wooed and won one of the most brilliant girls of his day, whose signal talent shone in the crowded drawing-rooms of London like a sapphire blazing among pebbles. Yet her husband lacked gentleness; slowly harshness crept into Carlyle's voice.

"Soon the wife gave up her favorite authors to read her husband's notes; then she gave up all reading to relieve him of details; at last her very being was placed upon the altar of sacrifice—fuel to feed the flame of his fame and genius. Long before the end came, she was submerged and almost forgotten.

"One day two distinguished foreign authors called on Mr. and Mrs. Carlyle. For an hour the philosopher poured forth a vehement tirade against the commercial spirit, while the good wife never once opened her lips; at last the author ceased talking, and there was silence for a time.

"Suddenly Carlyle thundered: 'Jane, stop breathing so loud!' Long years before Jane had stopped doing everything else except breathing; and so, obedient to the injunction, a few days afterward, she ceased breathing so loud. When a few weeks had gone by Carlyle discovered, through reading her journal, that his wife had, for want of affection, frozen and starved to death within his own home, like some poor traveler who had fallen in the snows beyond the door.

"For years, without realizing it, she had kept all the wheels oiled, kept his body in health, and his mind in happiness. Only when it was too late did the husband realize that his fame was largely his wife's. Then did the old man begin his pathetic pilgrimage to his wife's grave, where Froude often found him murmuring, 'If I had only known! If I had only known!'"

SCIENCE AND INDUSTRY.

Paris surgeons are deeply interested in what they believe to be a new surgical feat, which has been performed in the maritime hospital at Cherbourg. Gunner Roberts had three fingers completely cut off at the second joint in an arsenal accident. The hospital surgeons, without the use of chloroform, immediately joined the severed members which, are reported today to be knitting together in such fashion as to make it probable that the gunner will regain the use of his hand. "This is not the first time this operation has been tried, but it has never

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proved successful, even with patients whose blood was in the most healthy condition. It is not at all impossible, however. There is a case on record in the Franco-Prussian war where a man lost a thumb, which was sewed on again, but so unskillfully that the hand was always maimed. Some of the best surgeons in France are in the maritime hospitals, therefore it is important to get the details of the present case."

FRUITS FOR THIRST.

Chemical analysis would assign practically no nutritive value to the juicy fruits, for they consist of little more than a cellulose envelope containing a solution of sugar, the amount varying from 17 per cent, as with grapes, to about 14 per cent, as with lemons. The amount of water in fruit is considerable. In watermelons it is no less than 95 per cent, in grapes 80 per cent, in oranges 86 per cent, in lemons 90 per cent, in pears 84 per cent, in plums 80 per cent, in nectarines 83 per cent, and in strawberries 90 per cent, not a fruit in the whole category containing less than 80 per cent. The irresistible conclusion, considering these facts, is that fruit plays an important role in the diet as a thirst quencher. Certainly when fruits are freely represented in the diet less fluid requires to be consumed, and fruit would appear to be endowed with a subtle inimitable flavor which is ample inducement to imbibe fluid in this most wholesome form. Moreover, the juice of fresh-cut fruit is perfectly free from microbes, is as sterile as freshly clean drawn milk, and the fruit acids tend to inhibit the power of those disease-producing bacteria which flourish in neutral or alkaline media.—London Lancet.

A QUEER BIRD.

There is a bird which seems to be destitute of all natural feeling; a bird without any home instinct or affection for its offspring; a bird, in short, which is an anomaly among birds, and a curious study for the naturalist.

This is the cow blackbird of America. The cuckoo of Europe is a bird that nearly approaches the cow blackbird in its habits and curious instincts. Both of these birds furnish remarkable exceptions to the rules governing the majority of their kind.

The cow blackbird makes its first appearance in Western New York early in April. These birds are about seven to seven and a half inches long and of a greenish black or brown color, usually having a brown head. The

cowbird makes his chief food of the little insects infesting cattle, so these birds are always found in the vicinity of cattle. When in quest of a dinner they alight with boldness upon the backs of these quadrupeds. It is from this curious habit the bird gets its name of cow blackbird.

An observer of their habits says: "These birds are particularly abundant in the West, or they may appear so, for the numbers that in the East would be spread over a large area, here gather in great flocks, wherever large numbers of cattle are congregated. Every wagon train passing over the prairies in summer is attended by numbers of these birds; and every camp and stock corral, permanent or temporary; is besieged by busy birds, eager to glean their dinner from the wasted forage. They become so bold that they flutter without fear near men, and sit in rows upon the backbones of the animals, who seem to rather like their attendance."

The "mother" cow blackbird is a very unnatural and heartless creature. Doing without a nest of her own, she steals away and stealthily seeks the nest of some other bird in order to deposit her eggs. She searches sometimes a long distance before finding a nest suited to her purpose, or one from which the owner is absent. In this strange nest the blackbird egg is laid, only one at a time, and then the mother, flying away, displays no further concern about her offspring, which is left entirely to the care of its foster parents.

MEN, WOMEN AND MONEY.

A Boston physician, who recently treated a street-car conductor for an infectious disease contracted by holding paper money in his mouth while making change, warns people against this habit and the practice of wetting the fingers in the mouth while counting money. He remarks upon the swiftness and certainty with which paper handled by infected persons may transmit disease. "It is a matter of common experience," he says, "that the bank-bill passes more rapidly out of one's possession than any other known article." Even those who scoff at sanitary precautions must admit that this is sadly, painfully true. But jesting aside, the practice of placing money in the mouth is certainly an uncleanly one, though we are told that women are the chief offenders in this respect.

It is true, they too often put streetcar change in the mouth while adjusting their bundles, but we doubt if the

adjective "chief" should be used to incriminate them any more than their brothers. The cashier of a New York bank admitted last week that his institution was making a bid for women depositors by publishing that only new bills were paid out, and he declared that the plan is proving a great success.

ONE THING WOMEN CAN'T DO.

Sunday School Teacher—"What do we learn from the story of Samson?"

Temmy (mournfully, smoothing his ragged locks)—"That it doesn't pay to have women folks cut a feller's hair."

Beware of making your moral staple consist of the negative virtues. It is good to abstain from all that is sinful or hurtful. But making a business of it leads to emaciation of character unless one feeds largely also on the more nutritious diet of active, sympathetic benevolence.—Oliver Wendell Holmes.

FOR CHRIST IS RISEN!

By Mary Virginia Agnew.

No longer brood o'er that sad night

In dark Gethsemane,

Where our dear Lord, apart in prayer,

Endured such agony—

Nor backward gaze at Calvary,

At Jesus on the cross,

Uplifted o'er the pageantry

Of human pain and loss—

For Christ is risen!

Blue skies, reanimated, smile,

The earth is blossoming—

And birds, enraptured with their world,

Sweet jubilation sing—

Gladness awakes with Easter's dawn,

Joy and felicity

Salute all nature—souls rejoice

In immortality

For Christ is risen!

Ye weary ones, whose life is dark

With unbelieving gloom,

Whose hopes are dead, and sepulchred

In sorrow's cheerless tomb—

Let Easter glories lume thy faith,

And show ye happy days.

Where pleasure shall thy spirit lead

Along enchanted ways—

For Christ is risen!

STRIKE FOR GOD.

We are living, we are dwelling

In a grand and awful time,

In an age on ages telling—

To be living is sublime.

Worlds are charging, Heaven beholding,

Thou hast but one hour to fight;

On! let all the soul within you

For the truth's sake go abroad!

Strike! Let every nerve and sinew

Tell on ages—tell for God!

Selected.

Telegrams.

London, Aug. 8.

The King, in a message to the people, expresses "heartfelt appreciation of the deep sympathy manifested by my people at Home, in the Colonies and India, while my life was in danger," and of the admirable patience and temper with which the disappointment caused by the postponement was borne, and offers gratitude to Divine Providence for preserving his life and giving him strength to fulfil his important duties.

Replying to a question put by Sir M. Bownaggee regarding the allocation of expenses of the entertainment of the Indian Coronation guests and troops, Lord George Hamilton said that communications are still proceeding, but there was every prospect of a satisfactory decision.

Prince Henry of Prussia has arrived.

Final preparations are being completed. The crown and a portion of the regalia were taken to the Abbey guarded by a detachment of Household troops.

A final dress rehearsal was held in the afternoon.

The Lord Mayor gave a luncheon to a number of the Indian princes and the Colonial Premiers.

London, Aug. 9.

Salvoes of 41 guns at the Tower and 21 guns in Hyde Park awoke London at sunrise, announcing the opening of Coronation day.

Many people passed the night on the route of the procession.

The weather is promising.

The King was crowned at 12.40.

Calcutta, Aug. 8.

The *Englishman* has the following cable, dated London, August 7:—

A telegram from the Hague states that a conference of Boer leaders now in Europe will be held at Utrecht on the 31st instant. All except Messrs Steyn, Lucas Meyer and Schalk Burger are expected to be present.

Mr. Kruger declined to invite General Lucas Meyer, giving as his reason the fact that the latter had dined with Lord Kitchener.

The *Standard's* Brussels correspondent says that he is in a position to affirm that Generals Botha, De Wet and De La Rey are not in sympathy with the attempt to form an irreconcilable Boer party.

London, Aug. 9.

Two Japanese Government Commissioners have arrived at Durban to report on trade relations between the Cape and Japan.

Allahabad, Aug. 8.

A telegram from the Secretary of State is now daily expected authorising the immediate commencement of the construction of the Quetta-Nushki Railway. The first piece of work which will be undertaken on receipt of the sanction will be a tunnel of about a quarter of a mile, being at the very beginning of the line. Until this tunnel is completed practically nothing can be done beyond, as communication in the way of transport of material would be extremely difficult.

London, Aug. 11.

The King holds a Privy Council to-day, when there will be a formal transfer of the seals of the Ministry.

After the transfer of seals, eighteen new members of the Privy Council were sworn, including Sir Alfred Lyall.

His Majesty afterwards holds an investiture of the Victorian Order.

The King witnesses a sham fight in the Channel on the 18th September.

London, Aug. 11.

Mr. Balfour has written a reply to Sir M. Bownaggee's question that Lord George Hamilton is communicating with the Treasury with a view to obtaining, so far as the different conditions prevailing in India, allow, the same treatment as regards the expenses of the Indian guests as Colonials.

The Indians injured at Whitehall were of the 23rd Punjab. Two with fractured skulls are not expected to recover.

Calcutta, Aug. 11.

The *Indian Daily News* has the following cable, dated London, Aug. 8th:

The King's message to his people was spontaneous and entirely written by himself.

Lord George Hamilton says that there is every prospect that correspondence with the Treasury regarding the expenses of the Indian Coronation contingent will result in a satisfactory decision.

Calcutta, Aug. 12.

The *Englishman* has the following cable, dated London, August 10:—

The tone of the Continental papers on the subject of the Coronation is generally most sympathetic. This is especially the case with regard to Austrian, Hungarian and Greek journals.

In Athens there were great rejoicings, and the town was decorated. In Paris the Bourse was closed yesterday.

London, Aug. 12.

The King has received the Lord Mayor and others, who handed him £115,000 sterling as a coronation gift which was subscribed by all classes. The money will be devoted to the King's Hospital Fund.

Prior to holding the Privy Council the King and Queen received the Maharajas of Gwalior and Kolhapur.

The King has presented the Archbishop of Canterbury with the Royal Victorian Order chain. The decoration was founded by the King for Bestowal on special occasions.

The Ceylon contingent leaves on the return journey on the 15th August.

London was again illuminated yesterday evening.

The King, accompanied by the Queen, reviewed 1,900 Colonial troops at Buckingham Palace. In the afternoon the Prince of Wales presented medals on behalf of the King. Mr. Chamberlain, the Premier, Indian Princes, Lord Roberts and Lord Kitchener were present.

The Indian troops have visited the Abbey, the decoration whereof have been untouched. They were heartily cheered by the public in marching from Waterloo.

The Burma representative, after a tour through the United Kingdom, was present at the coronation and was presented to the Prince of Wales and cordially received.

Calcutta, Aug. 13.

The *Englishman* has the following cable:—

To-day's papers contain full accounts of the rejoicings that took place in every corner of the Empire on Saturday. Everywhere the Coronation has been hailed with enthusiasm.

The *Times'* Tokio correspondent states that the Japanese press shows the warmest and friendliest interest. The Berlin unofficial press echoes, though faintly, the cordial sentiments of the *North German Gazette*.

London, Aug. 12.

The *Standard* states it is believed that the Prince of Wales will not proceed to India unless the Princess of Wales is able to accompany him.

Allahabad, Aug. 13.

The Nawab of Dir is reported to have recovered the fine of Rs. 3,000 which he imposed upon certain of the tribesmen of Upper Swat for the murder of Ghazi of Totkai who was stationed at Banda. The payment of this fine has influenced the Nawab in his decision to abandon his projected expedition into Upper Swat.

Madras, Aug. 12.

On receipt of the news of the King's Coronation Lord Amthill sent the following telegram:—"Lord Amthill tenders devoted homage to Your Majesty and begs to assure Your Majesty that the loyal people of the Madras Presidency are uniting in prayer that Almighty God may vouchsafe to Your Majesty a long and prosperous reign."

To this His Majesty's Private Secretary returned the following reply:—"The King desires me to thank you sincerely for your telegram."

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